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# THE SPIRITUALIST

C. P. CHRISTENSEN, Editor

## CONTENTS

Spirit Pictures .....	2
Psychology of Faith .....	3
Spiritualism, Ancient and Modern (Continued) .....	5
A Message Received While in Trance .....	7
Ode to a Dead Limb .....	7
God, What and Where is He? .....	8
Onward and Win! This is Life! .....	9
Music and the Mind .....	10
Hypnotism and its Use (Continued) .....	11
Is Clairvoyance of Spirit Origin? .....	12
Why the Press so Often Rejects Spiritualism .....	13
A Psychical Discovery .....	14
Psychic Experience at a Materialization Seance .....	15
Message Department .....	16
Invitation to Correspondence .....	18
Books Received .....	18
Advertisements .....	19

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# THE SPIRITUALIST

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VOL. I.

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No. 3

## The Psychology of Faith

By Lincoln Balch.

That "Faith is the substance of things unseen" has been accepted as an indisputable theological dictum. Among the many who are free from theological influence, the small boy's definition—"Faith is believin' somethin' you know ain't so!"—seems to hit nearer the mark, when the claims of Authority clash with the dictates of Reason.

Here, of course, the Sceptic encounters the obvious truism, that human reason is far from infallible. But, he argues, my reason such as it is, is inherent in me. I am not responsible for its fallibility. I am forced, every hour of every day, to exercise it, to the best of my ability, in the commonplace affairs of life. Why should I refuse its guidance in considering the momentous affairs of eternity? And, being honest, he straightway proceeds to formulate more or less definite reasons for the lack of faith that is in him.

On the other hand, the honest Believer, possibly not a whit more modest

than the Sceptic, but merely more timid and less self-reliant, says to himself in reply to the claims of Authority, there are hundreds and thousands of men of better trained mentality than mine, who have made a study of the great problems that perplex me, and have arrived at certain conclusions which they ask me to accept. Why shouldn't I? Why should I bother my own head about it? And he doesn't. He takes the easy way, subscribes to whatever creed approaches nearest to his own predilections, and becomes a Believer. Thereafter he rests content in the conviction that if he remain true to the obligations of his "faith" his future is assured. He has squared himself with the next world.

Here is where our believing friend would seem to have a great advantage over our friend the Sceptic—for they are equally our friends and we are equally solicitous about their welfare. But the Sceptic usually faces the unknown future with equanimity, consoling himself with

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## Spirit Pictures

The attention of our readers is directed to the reproductions of the three marvelous Spirit Pictures, sent us by our dear friend Mrs. G. Williams, of Des Moines, Iowa. Mrs. Williams has kindly permitted us to put them before you. She

has informed us that the originals of these reproductions were slate work through a medium who sat at a large camp meeting held in New York State some time ago.



the belief that, if justice rule the universe he will fare no worse than he deserves, and that, in any event, nothing that he may believe or disbelieve can possibly alter that future.

Now, just at this point, we are led to enquire whether in this assumption he is not fooling in a most fatal way. Is it so sure that nothing he can believe about his future will alter it?

He will admit with us that what an individual believes about his life in this world often has a most decided influence upon it. All observers of any degree of perception can readily recall numerous examples among persons of their own acquaintance. Then there are the many authenticated cases of marvelous cures of diseases of body, mind and soul experienced by pilgrims to such shrines as Sainte Anne de Beaupré in Canada and Lourdes in France. It would be idle to deny that such cures are made. That they are effected is a cold fact. As to *how* they are made, the devout Catholic will of course fervently deny that the cause has anything in common with the equally numerous and equally well-authenticated and credible cures effected by healers—professional and non-professional—Christian Scientists and others in our day and seers and prophets in days gone by.

The unbiased searcher for the cause of such cures finds that, in circumstance and environment, they have nothing in common, and is driven to the conclusion that the cause of the cure, in each instance, lies not in the shrine nor in the practitioner—not in the healer, but in the healed!

And what, it will now be asked, is this wonderful manifestation of power, in apparent conflict with the accepted laws of nature? And the answer is that it is simply the exercise of the patient's own will, acting under the suggestion of conscious intelligence, either that of the patient himself or some other. In the case of the pilgrim to the shrine, it is, of course, the afflicted one himself. He goes forth in the firm faith that he will be cured, and he is cured. That is, of course, if a cure be physically possible, for neither faith nor God performs impos-

sibilities. A miracle is not an impossible happening, but merely a very unusual one.

In making the above assertion, the word Will has been used as best fitted to convey the intended meaning. Thompson Jay Hudson, in his absorbing book, "The Law of Psychic Phenomena," uses the term "subjective mind." In his masterly treatise, which is nothing if not logical, he conceives the human consciousness, the Ego, to be dual merely, consisting of the objective mind, with which we perform all our conscious mental operations, and the subjective, which is the pilot always on the job in control of our physical being and its functions, especially the unconscious ones. His postulate accepted, everything follows, and perhaps the sole repugnant feature of Hudson's postulate is that he is forced to identify—we will not say confuse—this subjective intelligence with that lowest form of spirit which some have styled the animal soul. In this respect the wisdom-seeker of the Far East flatters our pride by providing at least half a dozen envelopes or wrappers for the subliminal self, the highest approximating to deity.

Now, Hudson's Subjective Mind is a faculty most childlike in its innocence and credulity. It will accept implicitly any suggestion from any intelligence as an established fact, and proceed to act upon it until further orders. Fortunately, it will take its orders quite as readily from its team-mate, the objective mind with which it is harnessed up, as from any other source, and therein lies the essence of the matter, the means and the end, the cause and the effect, of the cure by faith.

From a consideration of the foregoing, the critical condition becomes apparent of the soul which thinks that what it thinks, untranslating into action, can have no effect upon its future. If the subjective mind, or soul, can exercise such a potent influence as we have seen it does exercise upon its physical envelope, the body, as to cure disease and for a time avert the change we call death—what may it not be capable of doing to itself to modify or control the conditions of that change, or even prevent it entirely?

That is a startling question. Of course,

it is not meant to be implied that the ultimate separation of body and soul can be prevented. We all know what will inevitably happen to the body, but what about the soul? Does it follow that because the soul is immortal it must always be conscious of its immortality—especially when divorced from its mortal life-partner, the objective mind, whose organ, the brain, which has for so many years dictated its thoughts and actions, is now decaying in death?

This is a thought that may well give the Sceptic a shiver of doubt and dread. It is a commonplace that what one diligently seeks he will surely find. The searcher for trouble is always successful. It is axiomatic in worldly affairs that the man who never expects wealth or fame will never achieve them. Few indeed are they who have greatness thrust upon them.

Why, then, should the materialist, the pessimist who never expects to live again, the man who believes that death ends all, be disappointed in his expectations? If he firmly believe that when he enters up-

on his "last sleep" he will never wake, who shall wake him? What is to prevent his sleep from enduring for ages and eons—as measured by terrestrial time? The trance sleeper appoints the time of his awakening. How about the soul that goes to sleep convinced it will never awake?

Let the Agnostic take this question to heart. He says he "doesn't know". Very true. And there are lots of others. But take a page from the book of our friend the Believer. He has rather frankly made his choice to follow the crowd. He sees safety in numbers, and believes the odds are in favor of the crowd of his choice. The object of this little essay is to commend to the Doubter the wisdom of the Believer in endeavoring to "play safe". Let his conscious mind continually impress upon his sub-conscious soul a faith in immortality. Then, with his last conscious thought an expectation of entering upon a new life, it will be hard indeed if he does not find himself alive on some plane of existence, "when we dead awaken!"

## Spiritualism, Ancient and Modern

(Continued.)

No doubt this case of "mediumistic influence," in the light of other and comparatively settled manifestations will be ranged in the class of incomprehensibles. The most vigorous play of the imagination does not help one. It just occurred, like much other phenomena. There was no wire to pull or button to touch in order to put things in motion. This is certainly a case for psychological research. One thing stands out clearly, however, and that is, that there was no influence that caused these things to happen and there was a medium. When the medium of nature is too full of potentialities to doubt that most anything is likely to happen, and if one searches long enough, and faithfully enough, the law governing the happening will be found. As Professor Barrett says, "Only by patient and long continued labor and research can we unravel the tangled skein, and discover

the high transcendent powers that lie concealed in even the humblest personality."

The true scientific attitude should not be one of scornful contempt, but rather, if our faith is not sufficient—to suspend judgment, awaiting confirmatory evidence. A great French writer sums up his decision thus: I believe that Scientific investigators, physicians, physiologists, psychologists have made a great mistake in neglecting for so long the so-called supernatural, or metaphysical phenomena, under the pretext that there is nothing to be found but illusion or charlatanism, and have left its study exclusively to Spiritualists, theosophists, mystics and occultists of all kinds. However, fortunately, today, many thinkers and philosophers perceive here that there is a realm worthy of investigation, from which issues *unexpected* knowledge regarding the nature and constitution of our being, and the play

of our faculties. Sir John Herschel said, "The natural Philosopher should believe all things *not* improbable, hope all things *not* impossible." The same forceful faith as applies to man in his communion with, and trust in God, is necessary here.

"Faith is the grasping of the Almighty Power,

The hand of man laid on the arm of God,

The grand and blessed hour,  
In which the things impossible to me,  
Become the possible, O Lord, through Thee."

According to Professor Hyslop—

For some years the British Society for Psychical Research has devoted much attention to a number of automatic writers, as Mrs. Piper, Mrs. Verrall and her daughter, Mrs. Holland, Mrs. Forbes and Mrs. Willett. The question is asked why ladies more than men should have these psychical gifts? Certainly not one of the ladies named could be classed as an hysteric or romancing person. The reason perhaps may be that they have more leisure to cultivate these gifts. Referring to the case of Mrs. Piper, he says, "From its long standing and the thoroughness with which it has been studied, as well as from the extraordinary nature of the phenomena it derives a peculiar interest and importance. She differs from others in doing her writing during a trance. The others write without loss of consciousness. Many sitters have received from her what they felt justified in accepting as proofs of the *continued existence of departed friends*." Professor Hyslop further says—"I regard the evidence for the survival of personal consciousness as satisfactory for all intelligent people," and Sir Oliver Lodge has openly avowed his belief in the *reality of communication with the souls of the departed*.

The manifest wonders of phenomena that have been produced and testified to by these eminent men, as well as other eminent investigators and authorities, are almost beyond comprehension.

Another large class of phenomena, which has been particularly classified as under the category of *telepathy*, is that of the common stories of *apparitions*. Tele-

pathy, simply expressed, means, "to be warned by some kind of sensation of the thing which is passing at a distance." Such eminent scientists as Sir William Crookes, Alfred Russell Wallace and William James of Harvard, have put out convincing evidence that it is *probable* that there are *persons* who even while in the body can make themselves objectively *apparent* to others at a distance.

The writer would cite a few instances of this phenomena occurring in families he well knew: A family at L— in Kentucky had a general man-servant among others, who was devoted to the children particularly, and especially so to one daughter, who he guarded from infancy. This daughter was sent to school at Philadelphia. One evening whilst at her lessons in her room, she felt some unusual presence; raising her head and slightly turning she saw the form of this servant bending over her, and looking at her intently, smiled and vanished. A few days thereafter, she received a letter from home stating that he had died that evening.

The next instance is contained in a letter received a few days since from a friend of many years standing, who narrated her experience as follows: "I remember most vividly the evening I first saw our ghostly visitor in the old house in — Street. Mamma and Mrs. R— had gone to dine with a Mrs. H. in Yonkers. I was up stairs in my room, and my daughter was with V— our colored maid in the basement. There was no one else in the house. V— rang the supper bell and went down the stairs to the parlor floor I glimpsed an old lady with white hair dressed in rather pompadour style, a gray gown and white kerchief, crossed Quaker fashion over her breast. I could not think who it could be, as I had never seen anyone who looked as she did. I started toward her (she was sitting in that old Morris chair, which you may remember). Before I could get to her, she seemed literally to fade through the back of the chair. I said nothing of it to the maid knowing how terribly negroes are 'scared of 'spooks,' and I was actually frightened myself. I said nothing to any one about it until about a year or two later, when Professor P—, who was living with us

## A Strange News of War in France

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## God, What and Where is He?

By N. M. Geer, M. D.

Practically, all we know of God is the result of our own intellectual processes, what we have observed in Nature, and what we have deduced therefrom. If you say that the scriptures cherished by this or that nation or religion are inspired, I answer that even so, they would have to come through the human mind. And inspiration could no more transmit a knowledge greater than the capacity of the mental faculties through which it came, than you could play a Beethoven Sonata on a five cent harmonica. So let us realize that out of man's mentality comes his knowledge of Divinity, and that this is created thus, and the God that the man knows of is made by the man, though God himself probably realizes that the ideas of all his creatures concerning him are largely incorrect. But come, let us reason together and see what kind of a God we can build in such limited minds as he gave us. Now it is evident that God must be self existing. For if he were by anything created, then this creator would be the God we seek. And we must come to something that exists of itself, in any consideration of these subjects. I defy you to make yourself think that there was a time when the Universe and all therein did not exist, that *nothing* was everywhere and everything, and this ocean of nothing was so restless that on its own motion turned into the kind of a Universe we are living in, and us also, I care not whether you say it did it in five minutes, or in a number of centuries represented by a string of small figure 9's, extending a thousand times around the earth, and I care not how many large words like Evolution you use in trying to benumb our brain into thinking that *nothing* can take itself for both tools and materials and build a flowery world like this! It is utterly unthinkable! Well, God exists in himself, but that seems lonely. Would not any being make something else, some other intelligences, something to relieve the monotony of existing alone. It seems this God did.

Look around you at the endless profusion of existences. A very industrious workman has been abroad here. Look at a Botanists manual, and see the many pages of names of the plants that Botanists have classified. Many others they haven't. And animal life exists in equally endless variety. And even in inanimate substance, the mysteries of crystallization, and Chemical affinity, and Gravity and transformations of force and matter, are always going on. And look above you at night, and with or without the aid of a telescope you will see countless huge rolling orbs, that dwarf our earth into insignificance. This work was surely done by a God, for it is on a God-like scale. And the power of this God must be infinite in this Universe. And what is his attitude towards his creation? Surely it is benign and friendly. Even we would be so to what we had made. Would this God be apt to issue arbitrary commands, so vaguely stated that they were but dimly known, and then seize upon the transgressor of the least of them, and condemn him to an endless punishment? Can you really think of so great a Being assuming such a vicious aspect? No, you cannot. But for the protection of the creatures themselves, some laws must exist. The law of Gravitation binds your world together, and keeps your house where you builded it, and keeps you, yourself from being thrown off the earth, to go wandering lifeless among the stars. But the same law dashes you to pieces if you fall from a high church tower. When you keep yourself in harmony with the laws of nature, they will support and aid you. If you place yourself in opposition to them, they will crush you inevitably. Not that God or Nature hate you, it was for your good that these forces were given. Does God give you only one chance to learn the laws, one period of study called life, and then punish you endlessly for failure? I don't think so, do you? What would I do, if I had the unlimited power, and there came before

me the spirit of a man who had mostly failed in life? "Go my son, and try again. Bodies in which to dwell are constantly being formed, go build again, and try again, and sometime you will learn the lessons all. You may weary, but I will not, I have Eternity, but you shall have all the time you need, and you yourself shall determine how much that is." If I were God, thus would I do.

"Shall mortal man be more pure and just, Than God, who formed him from the dust?"

Where is this God? Does he set the machinery of the Universe going, and then retire to some remote place and let things go on in his absence? Does He make up a lot of secondary, partial Gods, Angels, and such as that, and farm out the work of controlling the Universe to them? Can you conceive the idea of this Being having a limited bodily form, whether large or small? Many religious creeds openly declare him to be a being of body, parts and passions. How large would you think of him being? I myself

cannot get an idea of a God who was limited to a definite size and form. I rather incline to the view that the poet expresses:

"All are but part of one stupendous whole,  
Whose body Nature is, and God the soul."

At least let us not assume the small and narrow idea of a Deity who flies into a passion on a slight provocation, who changes his mind in a vacillating and uncertain way, who authorized his favorites to do the things that all the world knows to be inherently wrong.

Rather let us think of a Divinity that is over and in and through all space, that holds the supporting hands beneath all other existences, that is infinite in time of existence, in power, in love, in mercy, that takes not too seriously the wanderings of such creatures as man but waits serene and unchangeable for his creatures to learn their lessons, and knowing in his infinite wisdom that *sometime* they will.

## "Onward and Win! This is Life!"

By Spirit Vivian.

Through Mrs. Nettie Wood, Medium.—Lake Pleasant, Mass.

WHAT!—you here in the moonlight, and thinking of me?

Is it you, Oh my comrade, who laughed at my jest?

But you wept, when I told you I longed to be free,

And you mourned for a while when they laid me at rest.

I've been gone all these years, and tonight—in your heart,

There's a stir of emotion, a vision—that slips;

It's my face in the moonlight, that gave you—a start,

It's my name that in joy rushed up to your lips.

I am learning the lesson, I try to grow wise,

But at times I am baffled, and worn by strife,

I am humbled—and then, there's an impulse to rise,

And a voice whispers,—“Onward and Win, This is Life!”

And the force that is drawing me up to the height,

That inspires me and thrills me by day and by night,

And that gives me sweet glimpses of heavenly light,

It is Love, and you know it and feel it my dear,

For you love me in spite of the grave and its fear?

## Music and the Mind

By W. MOFFAT DEVINE.

*Of all the Gifts That God Has Given, Music is the Most Magnificent.*

[The writer of the following able article on Music is a graduate of the London College of Music, a composer of note, organist, director and an authority on the science of music and its uses.

He is a personal friend of the President of the Psychological Research Society and has often rendered valuable service to the Society at its meetings with his remarkable playing on the piano.

He is engaged at present in Theatrical work.—Editor.]

When a well known Poet penned the above lines, assuredly under inspiration, he struck the Keynote of Spiritualism. Music and Spiritualism are synonymous: A peaceful, harmonious condition derived by commune with the other side of Life. The Great Unknown as the Bible teaches, is one Eternal Anthem of Praise. By having this God-given Gift bestowed upon us while yet on the material plane is a foretaste of the wonderful harmony, peace and joy of the Great Beyond.

Music comes from vibration of strings, reeds or pipes, is nothing so far as mortal can see before it is created, fulfils its mission of Harmony and returns into the nothingness of illimitable space. In its transition it makes the inert string a thing alive through the cunning of the musician's fingers properly applied.

There is a language in music, a meaning, a message that we do not understand or try to understand. All our Classics have been written under inspiration; the melody runs persistently through the brain of the musician; it 'haunts' him, grows on him and he is constrained by some unseen power to commit it to writings. Handel dreamed he saw the angels before the Throne of God singing to the accompaniment of harp and lute, their praises to Jehovah. At that time he was discouraged in his work, the 'Messiah', his incomparable Oratorio, and on awaking wrote exactly what in the realm of

dreams he heard and it is known today as the 'Hallelujah Chorus.' Scores of instances equally dramatic are recorded, but one is sufficiently to prove a point—that music which we do not understand comes directly from the Great Beyond where some day we will understand; where loved ones are who do understand and are anxious to impart through the Medium or some other channel, the knowledge they possess, but through lack of endeavor the importance of which we fail to grasp and fail to obtain the messages as they are sent. It may be compared to the American Indian hearing a Greek speak for the first time: The Indian can hear every word distinctly, but the meaning is lost; it is Greek to him.

If outside influence hinder where two or three are gathered together at a small circle in search of truth, the singing softly of a simple hymn invariably removes the conflicting elements that distract and produces perfect harmony in the innermost soul of those present.

The pages of Scriptures abound with reference to music from Genesis to Revelations, from Tubal-cain who was 'Father of all such as loved the Organ and the Harp' to Gabriel's last trumpet that shall 'quicken the dead'. The Israelites 'sang before the Lord', and we shall sing praises for ever and ever. On entering a church or any place of worship there is a quiet solemn dignity imparted by hearing the soft diapason notes of the organ. It is the 'Greatest Gift' being given anew, a breath of Harmony from the other side of Life.

Have you noticed in places of amusement when acrobats or artistes were about to exhibit their best and most daring part of the act that the music suddenly ceased? At once, in a moment, there was created a tense uncertain feeling all over the theatre and you instinc-

tively 'held your breath' until that part of the performance was over and the music resumed. This phase of acting upon the nerves with music to soothe or ruffle, has been carefully studied in the Theatrical World, and indeed in places of worship without a thought being given to what music is composed of, why it should act on the human brain, or from whence it comes.

That it will influence the human mind is known, and this knowledge overworked to the breaking point. Soft music will quiet the nerves and cure insomnia, soft music will soothe anyone irritated by contact with the harsh elements of the business world and induce the restful condition so essential for mind concentration spiritually,—that condition which must exist before results can be attained. Once this peaceful atmosphere is created in a circle or in the audience of a message-bearing medium, the results are astounding:

Messages are received quickly and clearly. With music as an aid, material friend may meet spirit friend at all times.

Music is the cause of this but not the creator of it. Music is the agent from whence it comes must be the origin and the One who sends it—the Creator.

This is a plea for more music, better music to be used by Spiritualists in creating the proper conditions, that the minds of the students in the Class or the audience at your meetings or circles may be made receptive and retentive by the symmetrical of Spiritualism,—Music.

If the writer has shown that the two are connected and in unison, then we may be assured that more can be accomplished and results obtained that hitherto were unknown through the intelligent use and influence of 'That Most Magnificent of God's Gifts'.

## Hypnotism and its Use

*(Continued from August.)*

Many diseases yield to the manipulation of this Master Science, now commanding universal attention and respect. A glance at the summary of the possibilities that lie within the reader's scope must attract more than passing consideration. Through the agency of this educating science you learn to control imagination, calm fever, induce sleep, suppress pain, cure disease, develop latent talents, become an oratorical power, cultivate the physical ability, and command the true "philosophy" of success.

In early Egyptian history the philosophers were profound students of the subjects, but it remained for students of the present century to classify the scientific phenomena, to divest its manifestations of much of the mystery that had condemned it to obscurity. The truth has become known. The increased liberality of thought pays homage to its powers for good.

There is no subject more worthy of consideration than this subject. Through its principles humanity is made happy or mis-

erable and without it would manifest as little intelligence and physical and moral action as a piece of clay. But man seldom stops to realize the great principles underlying his life. If the laws on Nature are faithfully carried out one cannot fail to be successful in their application.

This master science concentrates the will and through it develops every faculty to the highest possibility. Many men who are not exceptionally smart, seem to have a tremendous power. People marvel at it and cannot understand it. The whole explanation lies in complete concentration of purpose. This is the key to all secret influence. With this knowledge a poorly qualified man will succeed, when another man or woman much more gifted, will make a miserable failure without it. To be eminently successful you should thoroughly master the first principles of this power, then you will have a foundation upon which to build, you will know what you are doing, and why you are doing it, you will have a system which will add a thousand fold to your influence. With a knowledge of Hypnotism you can control others. You can cure the sick.



You can take away the desire for liquor, cigarettes, and morphine.

Hypnotism is without an equal, in giving real, and permanent cures for all bad habits.

With suggestion you can control your children, and correct all their evil tendencies. This fills a want which nothing else ever pretends to fill. Bad tempered children may be easily transformed into children of sweet disposition. Lazy children can be filled with a desire for work. Wives may influence their husbands and husbands their wives, thus removing domestic infelicities, and giving them a life of contentment and happiness.

Suggestion's greatest value, lies in the ability to create a desire for the good, for the ennobling, for that which builds up the character, the body and the mind, to create a dislike for that which undermines our physical and moral welfare.

The more pronounced phenomena produced by Hypnotism consists of many marvelous results, and are divided into several different stages. The primary

stage or feature of Hypnotism is, by a simple method, one person cast another into an induced or artificial sleep. Then the former makes the suggestions which the latter must obey. The person using this Power is called a Hypnotist; those whom he hypnotizes are fittingly termed his "sensitives," "subjects" or by some, "hypnotics." But the sleep: It is a character of extraordinary and the prodigies that occur in it, or spring from it which render Hypnotism the greatest surprise and miracle-worker in the entire realm of in this stage the subjects become unconscious and obey the commands of the operator in every way, he walks, talks, sings, laughs, and in fact does whatever he is told to do, with an eager desire, and when he is restored to consciousness he does not remember anything he has done. His mind is a perfect blank to all that has transpired. In this state all sorts of illusions and hallucinations may be created. The subject may be made to do any ridiculous thing the operator suggests.

*(To be continued.)*

## Is Clairvoyance of Spirit Origin?

By THEODORE WHELDON.

To some minds, and it is quite a rational analogy, the psychometrical manifestations are accomplished in exactly the same manner as a dog trails his master through a crowded thoroughfare. When a Clairvoyant is revealing to us, through a scrap of paper, or a handkerchief, he is doing so by the aid of an animal instinct, which is atrophied, or else lying dormant in all of us. He is able to develop a chain of events and personalities by getting in touch with the vibrations emanating from the person in question.

Supposing this theory to be correct, there would be no logical necessity to attribute these phenomena to the help or agency of Spirits. If we are to believe that they are due to the actual communication of a Spiritual intelligence,—and we must assume the Spirits are all wise, in knowing all that has been and

will be,—a number of questions arise which are very baffling.

In the first place,—there are many Clairvoyants, but they are not all Spiritualists. A Clairvoyant explains the results he accomplishes, according to how materialistic or Spiritualistic his beliefs are. Are the Spirits then unable to convince even those they use as their mediums, as to whence comes the information they give.

In the second place,—what is the intention of these Spiritual beings, our beloved relations perhaps, in providing this information? Is it to prove their existence to us? But why should an enlightened soul trouble itself with the affairs of the living? If they know our future, why mock us with premonitions and prognostications, if they cannot interfere with destiny!

Disregarding for the moment the be-

lief in a Spiritualistic agency, we find that the methods or means whereby Clairvoyants are able to "See clearly," for instance such as cards, crystal gazing, palmistry, astrology, trance, etc., are of not intrinsic worth, but only serve to put the Clairvoyant into a right condition and relation for the voyage of discovery on which we send him. With these means he can "follow the scent."

In spite of this explanation, which I am inclined to believe, I am convinced that our personality exists after death. However it does not seem necessary to me to explain away with a Spiritual interpretation, phenomena which can be ac-

counted for amongst the living. We have other equal marvels between the Spirits of the living, such as telepathy, hypnosis, and mental cures, which are not ascribed to Spirit origin. Why not believe that Clairvoyance is earthly, too?

There are some who wish to be so accurate in their investigations that they deny the self-evident. On the other hand, let us not be too ready to subject all mystifying phenomena to a Spiritualistic explanation.

Perhaps this may start a controversy that will prove interesting and instructive.

## Why the Press and Public so Often Reject Spiritualism

By J. M. PEEBLES, M. D.

Probably there is no word in the English language so misunderstood and misrepresented as the word Spiritualism.

Negatively, Spiritualism is not spiritism, nor ecclesiasticism, nor materialism, whatever the word matter may mean. But affirmatively, Spiritualism is the direct opposite of atheistic-materialism and sectarian ecclesiasticism. It is science, a philosophy and a religion.

This misunderstanding of the truth and the aims of Spiritualism, is largely due to the theological priesthood and the public press, which, sad to say, is oftener a popular reflector, rather than a righteous educator. It is our heartfelt prayer that they both may speedily repent and reform.

The root meaning of this great word Spiritualism, is clearly traced to God, who is pure, immanent and immutable Spirit. "God is Spirit," said Jesus Christ; therefore, God being Spirit, Spiritualism, centering in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM referring and relating to its main doctrines, the Father, Motherhood of God, the Brother, Sisterhood of all races, the

innate Divinity of Man, the Immutability of Law, the present-day Ministry of Spirits, the Guardian care of Angels, the Necessity of Holiness, the Importance of Prayer, the Beauty of Faith, the Sweetness of Charity, the Grace of Religion and an unbounded Trust in God—the Absolute embodiment of Love, Wisdom and Will.

The practical results of Spiritualism were clearly expressed by the Apostle James, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance". Spiritualism is God's great word; and Spiritualism are the only religionists who have and use the promised gifts of the Christ, by which gifts they heal the sick, and demonstrate a future conscious and progressive existence.

Neither priest nor press should uncharitably speak of, or touch this holy word Spiritualism, only with clean hands and pure hearts: and Spiritualists themselves should honor their blessed gospel of immortality by such righteous lives, as to induce multitudes to say, Behold the lives of these people who see the etherialized forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels." In this throbbing, selfish,

and warring world, there are but few real Spiritualists; for as of old, "Strait is the gate, narrow is the way and few there be that find it."

The philosophy of Spiritualism, being all-inclusive, is in perfect consonance with the Hindu philosophy, with the religion of the oriental adepts, with the Christianity of the Christ—meeting, unifying and satisfying humanity's holiest and highest heartfelt aspirations.

When genuine Spiritualism which harmonizes with Christ's Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity and purity, then the long-prophesied millennium in all its transcendent radiance, will have dawned upon and illumined our waiting world.

5719 Fayette St., Los Angeles, Cal.

## A Psychical Discovery

Made While Waiting for a Train.

The "Spiritualist" makes it a point to keep a record of all psychical phenomena with which it may come in touch.

This incident is rather a remarkable one and we give it as it came to us: "For some years I was a travelling salesman, and travelled over a large territory. I might say that I am psychic and often, unconsciously, have voices talk through my organism. Once at the Hotel in Waco, Texas, where I was stopping, I unconsciously used some expression, which I now cannot recall. A stranger close by heard what I said, and remarked that I ought to go and see a certain Doctor McIlroy. I replied that there was nothing the matter with me. He said, 'Well from your expression I judge you are an investigator of peculiar phenomena, and so is the Doctor, and I thought it would not only be a pleasure but very interesting to meet him.' It seemed impossible for me to get the thought of the Doctor out of my mind, and as I had to wait until later for my train, I concluded I would call on the Doctor, which I did. He was an old gentleman, and informed me that he and a few others were investigators of Spiritualistic phenomena. While listening to him, I became clairvoyant and asked him to allow me to describe a form I then saw at his right shoulder. The Doctor was sitting some several feet in front of me, whilst his wife was at my left. When I had given my description the Doctor said, 'Why, you have described an old school-mate, who attended college with me in North Carolina. He died some years ago. His name was Dr.

Hector McLain." Some months after that I was in Higginsville, Missouri, at the station waiting for a train. Whilst I was walking back and forth, I fell into an impressive condition, when a voice distinctly spoke from the space above me, saying, "Cure Consumption. Cure Consumption," and formulating a remedy which fixed itself in my mind. The pressure on me was so great that I was impelled to go to a drug store, and get the material mentioned in the formula. When the druggists handed it to me he asked me if I knew the use of it. As I had no idea of its use, I was non-plussed by his question, but just at that moment the word "Inhaler" came to me clairaudiently and I instantly answered the druggist, "With an Inhaler." I knew nothing about inhalers, or what one was. The druggist said, "That is all right, and the remedy is an excellent one, goes directly to the seat of the disease, and leaves no disagreeable results. For years whenever I would think of this remedy I would clairvoyantly see the form of Dr. Hector McLain, as I had seen it in Waco. Finally I concluded that he must be the Intelligence that gave me the formula, and I at once decided to make it up and offer it to suffering mankind, and called it, "Dr. Hector McLain's Ozone Inhalent." I have found it to have an affinity for the Respiratory System, particularly adapted to the air passages of the breast and the lungs, which can only be properly reached by inhalation. I can safely say that if it is used properly, it will be found positively effective in Consumption, As-

thma, Catarrh, Hay Fever, or other ailments of the Respiratory System. On the suggestion of those who have successfully used it, and feeling a certain responsibility on the revelation of it to

me, I put it before the People some years ago.

(For full particulars, the Editor would refer the reader to the advertisement section of the *Spiritualist*.)

## Psychic Experience at A Materialization Seance

By A. B. WILSON. 6105 Halstead St., Chicago, Ill.

A little over ten years ago in the spring, I was invited by friends to attend a Materialization Seance, at the home of Prof. A. on St. — Ave., Chicago. I went because I was inquisitive, and believe there were over forty people present that evening.

The walls were draped in black and the skeptics were asked to test the doors, etc. I was one of them. The rooms were darkened, excepting for a dim light. A hymn was sung. Gradually I noticed five or six different figures appear opposite from where we sat. The foremost one and the leader claimed to be Queen Louise. She was tall, her face angular, and she wore a bunch of Sweet Peas in her belt. I was little disappointed. They all were transparent, moved about as phantoms, of a grayish substance, instead of white. I have heard of the beautiful character of Queen Louise.

I was a stranger there. Prof. A. asked if anyone in the audience was there by the name of —. No one answered, so I stepped forward, but was barred from going further, for a rope was tied across the room. There I saw a familiar face of pink and white. She was far lovelier when I knew her on this plane. She held her little boy in her arms, and wore a black dress and shawl of very fine material. She said "Hello". I asked her if she was —, and she answered yes very faintly. I could not understand and went back to my seat. Then I saw a beautiful little girl, about seven or eight years old, step forward and bend over the lap of a gentleman of about fifty-six years, sitting two seats away from me, with his hands resting on his knees. The little girl had two tiny ruffles on the bottom of her dress, elbow sleeves, her hair parted in the center, curls tied with a bow on each side, slippers on. She was transparent and

whiter than the new fallen snow. The gentleman, I believe, did not see her. Then she climbed upon his lap, but he was unconscious of her presence. Then she placed her arms about his neck and carressed him. Still he did not move. I was wondering why he acted so unconcerned. I expected to hear the Ahs! from every lip, but not a word. She climbed down and looked disappointed, because she was not recognized. After she was gone, I saw a great tall figure standing in the center of the room, his face turned from me. He wore a nobby black suit. High silk hat, his form was not transparent, his beard was like a flame. He seemed to laugh, and his hands and fingers also were as a fire. I was wondering who he could have been.

After the Seance was over, my friend asked me what I thought of it. I told her I was disappointed in the grayish hues of the visions. She told me that was the way they appeared. I inquired if she had seen the vision of the little girl and described her. She had not seen her, and thought that I was the only one there who had seen her. She said I ought to have told the gentleman, but I imagined everyone in the room saw what I did. She also did not see the figure with the beard and fingers of fire.

Some years later I was ready to go out in the afternoon. I was strongly impressed to go out and see about the rear door, but did not go. Then I saw a transparent figure stand on the side of the inner door. It was of a dark blue shade, his hair combed up. I felt as though something of an unpleasant nature would happen. That very night a burglar found an entrance through that unguarded door, that had been left unhooked. The thief was frightened away by a neighbor.



## ✧ Message Department ✧

*We have secured the valuable services of Mrs. H. Morris, Medium, New York.*

*Acknowledgments should be sent to this office.*

Mrs. Maggie Henry. Chicago, Ill.  
Dear Daughter:

I did want to give you a surprise by coming out here and giving you a letter, for I know you will appreciate our efforts no difference how. When I look at you and see the good work you are doing and how you are trying to keep every one you come in contact with, I feel heartily ashamed at my actions, to think I was so biased in my own ideas, that I did what I did before my going over on this side, but that is all passed and gone, and I have tried to make amends for my actions and help you now all that I can. You are courageous and all admire you for it. The good friends will always stay by you. Your Grandmother sends her love to you. Keep up heart and all will come to you and you will be bountifully blessed. With love and blessings.

Henry H. McMartin.

Mrs. W. H. Roberts, Jacksonville, Florida.  
My dear Children:

Oh, how I did want to send a letter to you so much, for I see the state of mind you are in and I want to do something to ease you a bit. You do not know how glad I was to go, for I suffered more than I am ever able to tell you. You thought I would have lived, had you not had the operation, but that did not hasten my death, I would have gone, no difference what you would have done, and I am so much better off now, for I am free from that diseased body. All of you were so kind and good to me and did every thing to make me comfortable. I do not want to see you grieve for me, just try to understand that I am alive and so much better off than I was and will try to progress as best I can. With much love to you all,

Your Mother,  
Annie Woods.

(I had a very hard time to get this communication, for the entity did not seem to understand how to transmit it, but I hope it is correct and will be the means of helping you.—M. W.)

Jose Vega, West Tampa, Florida.  
Dear Brother:

I have come to this Post Office to send you a letter for I want to cheer you up, and want you to know that all of your friends are still with you for all you seem to be so far away from every one. You are so lonesome at times and feel that you would like to be back in your old place among your old friends where you could feel at home, but you had outlived those old conditions and needed a change, and it was the best move for you to make. Everything will work out for the best and you will see the benefit of it. All of your material friends are well and often think of you. Your friends on this side are with you and have made some changes in your physical body which have been a benefit to you. You will see the importance of it all. All of the folks send their warmest love to you.

Your Brother,

Dr. Adams.

I do hope this will reach my Mother who is Mrs. Whitwell of St. Paul, Minn.

I was a little boy when I passed away, but I went to a real world where all is life and activity and have matured just the same as though I had stayed in the material. Perhaps it was for the best, that I came over young, for I did not have to undo any wrongs that I might have done had I remained in the body. I am so happy, for my surroundings make me so, and when I am able to bring peace and happiness into your life, Mother, then I am doubly so. I come to you in the still quiet moments and try to make you feel my influence, so that you will not be lonesome. Amos Hall is here and says he wants to send his love to you. I will always stay by you in all you do.

Your boy,  
Frankie Whitwell.

Carrie Reinhardt, New York City.  
My dear Carrie:—

I have been waiting for a chance like this for some little time and so I have at last succeeded and you do not know how happy I am. I want to make you as happy as I am, but I am not always successful, for you do get so blue and downhearted at times and feel you have lost all the friends on earth, but my dear, you have not lost one on this side, for we understand you if no one else does. No difference what other people say to you, we will always stand by you under all circumstances. Do not worry too much over things you are not able to help, for it does you no good and only makes you sick—you always did get along and you always will. You have such a lot of good friends over here, who will look after you. Joe Martin and Judie are with me and send their best love to you. My warmest love to you, my dear, and the rest.

John Reinhardt.

Mr. M. J. Thompson, Blackpool, England.  
Dear Wife and Family:—

I see how you reach out to us on this side of life and think of us and wonder if we see all of the sorrows you have to go through with. Indeed we do see all of the disagreeable things you have to go through with—and especially at this time, for the great disturbed condition around you all the time makes you wonder what is going to take place next. All of us are keeping the "All watchful eye"

upon you, to keep you from harm. You are doing all the good you can for those who are less fortunate than you. These earth conditions have kept many very busy on this side for it makes the duties heavier here. That may seem very strange to you, but this is a real live world and we have our work to do just the same as mortals. Grandpa Taylor sends his very best regards to you. He is kept very busy. All the folks send their love.

Thomas Thompson.

A. A. Buckalew, Los Angeles, Cal.  
Our dear Mother:—

We have come back East—many, many miles from you to send you a message and we do hope by our efforts that you will be made happy. We are always trying to bring sunshine into your life whenever we are able and you are such a dear mother to make the best of everything, as it comes along. We are with you in the land of sunshine and flowers, and are so glad you got out of your old environments and conditions, for you had worn them out, and need new vibrations. It has been a great help and benefit to you. All of the folks on this side, and there are many, are doing very well indeed and have tried to help themselves; in every way this is a world of advantages. We are trying to do our best for Oscar and aid him when he does not realize it. Adrian sends her best love to you as does all the rest of the folks. My best love Mother.

Allen Buckalew.

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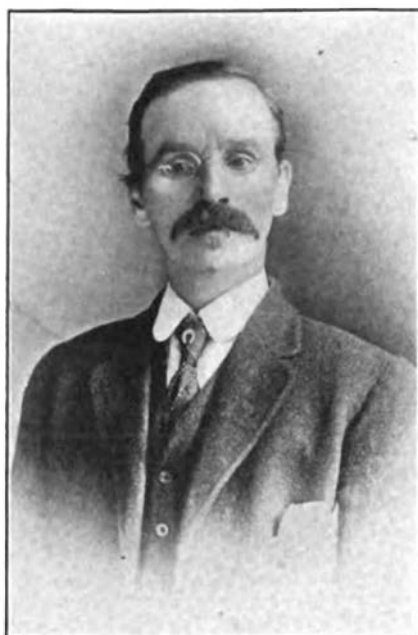
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